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All that we are is founded on our thoughts and formed of our thoughts.
—THE DHAMMAPADA

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THE REDISCOVERY OF H. P. B.

THIS is, clearly, a time for a widespread rediscovery of Theosophy, "proceeding apace with man's intellectual development." It is also, one may hope, the beginning of a cycle wherein a wide appreciation for the work and works of H. P. Blavatsky will occur throughout the world of serious thinking. All this is analogous to the individual student's periodic realization that the words of a teacher continually reveal dimensions and subtleties of meaning not before perceived. The teacher is "discovered" anew.

Isis Unveiled and *The Secret Doctrine* are, obviously, the greatest existing storehouses of theosophic tradition. Therein are contained the symbols and the doctrines with which theosophical philosophy has been identified, and which H. P. Blavatsky suggested to be worthy of protracted study and reflection. Yet the work of such a teacher, as all real disciples come to know, does not end with transmission of doctrine; nor, for that matter, does it even begin there, for only those whose attitudes are truly catholic, whose perspectives and horizons are wide, will be apt to awaken to the full meaning of the central teachings.

What the student discovers anew in H.P.B., from year to year, or from decade to decade, is the wondrous catholicity, the unsectarianism of her Theosophy. Particularly can this be appreciated at a time when impartial intellectual analysis is demanded by thinking people in the Western world. Time was when religionists and scientists were fixed in opposition; now these hitherto irreconcilable foes have been moved toward one another by what Madame Blavatsky represented as a further incarnation of the *manasic* principle. Finally, as the dangerous, soul-

denying doctrines of an older theology have been relinquished, the fields of philosophic, psychological, and religious inquiry, have begged for revaluation. This provides an atmosphere in which the breadth of the theosophic perspective can grow, and it is also in this atmosphere that the major writings of H. P. Blavatsky can best live.

The particular rediscovery we mention here may mean a great deal to the individual student in regard to his own psychological states and his mastery of intricacies within the doctrinal philosophy; it may also mean something to his relationship with the rest of mankind. When a Theosophist truly discovers the cosmopolitanism of H. P. Blavatsky he finds that he is not, as he may have thought, embattled against a whole world of hostile opinion but rather existing in a continuum of mind wherein varying degrees of ignorance and profundity exist side by side. The philosopher's stone, it is said, enabled a man to separate, alchemically, the dross from the essence—and finally convert into noble metal that which seemed at first, and to men of ordinary mind, to be without use. So the student who begins to live, in some small way, H.P.B.'s sort of mental life, finds many of his unconsciously partisan prejudices against other persuasions falling away. After all, the ideas that people hold are, whatever their character, marks of the wondrous capacity to think, to envision. Respect for thinking men is the cornerstone of the theosophic foundation, and it must become, too, the cornerstone of the Theosophist's attitude in regard to the realms, both scientific and religious, which surround him.

H.P.B. attempted, again and again, to demonstrate that "Theosophia" was wisdom of *attitude* as well as knowledge concerning profound doctrine. The philosophical and educational perspectives of Theosophical teachers are, she showed clearly, as much a part of Theosophy as the specific tenets with which students have more readily become familiar. Implicit in Madame Blavatsky's words, moreover, is the conclusion that a man of truly philosophic mind will eventually discover the eternal verities, and those teachers who, throughout the ages, have expressed them. But to learn the contents of doctrine without apprehending the broadminded spirit which must have always inspired their discovery is but to know a body without heart, a form without soul. All the teachings she represented as being the essential tenets of a "wisdom religion" were, clearly, in her mind, to be regarded with a philosophic, rather than a religious, eye.

THE FALL OF IDEALS

[Reports of contemporary events often found their way into H. P. Blavatsky's *Lucifer,* and were frequently commented upon in her editorials—for new items and articles in the popular press afforded opportunity to illustrate the bearing of Theosophical principles in modern civilization.

Since some of the "current events" of H.P.B.'s day lose relevance with passing years, several passages are omitted in the present reprinting, but the principles expounded are timeless. However, one may hope that some attitudes and conditions, at least, have improved since 1889. Each student, of course, has opportunity—and obligation—to judge for himself.

The present editorial was written as the Theosophical Society, founded in New York City on November 17, 1875, was entering its fifteenth year. H.P.B. glanced backward to "see how far public and private ideals have gained or lost ground, and how much they have changed for better or for worse." "The Fall of Ideals" was first printed in *Lucifer* for December, 1889, and last reprinted in THEOSOPHY 32: 147.—Eds. THEOSOPHY.]

ALAS, whether we turn East, West, North or South, it is but a contrast of externals; whether one observes life among Christians or Pagans, worldly or religious men, everywhere one finds oneself dealing with man, masked man—only MAN. Though centuries lapse and decades of ages drop out of the lap of time, great reforms take place, empires rise and fall and rise again, and even whole races disappear before the triumphant march of civilization, in his terrific selfishness the "man" that *was* is the "man" that *is*—judged by its representative element the public, and especially society. But have we the right to judge man by the utterly artificial standard of the latter? A century ago we would have answered in the negative. Today, owing to the rapid strides of mankind toward civilization, generating selfishness and making it [mankind] keep pace with it, we answer decidedly, yes. Today everyone, especially in England and America, is that public and that society, and exceptions but prove and reinforce the rule. The progress of mankind cannot be summed up by counting units especially on the basis of internal and not external growth. Therefore, we have the right to judge of that progress by the public standard of morality in the majority; leaving the minority to bewail the fall of its ideals. And what do we find? First of all Society—Church, State and Law—in con-

ventional conspiracy, leagued against the public exposure of the results of the application of such a test. They wish the said minority to take Society and the rest *en bloc,* in its fine clothes, and not pry into the social rottenness beneath. By common consent, they pretend to worship an IDEAL, one at any rate, the Founder of their State Christianity; but they also combine to put down and martyrise any unit belonging to the minority who has the audacity, in this time of social abasement and corruption, to live up to it.

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Have we not all of us followed the career of certain individuals, Christ-like in aspirations and practical charity, though, perhaps, Christ-denying and Church-defying in intellect and words, who were tabooed for years by bigoted society, insolent clergy, and persecuted by both to the last limits of law? How many of such victims have found justice and the recognition they merit? After doing the noblest work among the poor for years, embellishing our cold and conventional age by their altruistic charity, making themselves blessed by old and young, beloved by all who suffer, the reward they found was to hear themselves traduced and denounced, slandered and secretly defamed by those unworthy to unloosen the latchets of their shoes—the Church-going hypocrites and Pharisees, *the Sanhedrim of the World of Cant!* . . .

Thus, out of the many noble ideals trampled practically in the mud by modern society, the one held by the Western World as the highest and grandest of all, is, after all, the most ill-treated. The life preached in the Sermon on the Mount, and the commandments left to the Church by her MASTER, are precisely those ideals that have fallen the lowest in our day. All these are trampled under the heel of the caitiffs of the canting caste *de facto*—though *sub rosâ* of course, *cant* preventing that they should do so *de jure*—and *shams* are substituted in their place. . . .

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The great scandal of modern religion as a rule of life is, that taking modern Society all round in a broad way, it does not command any attention at all. It has failed not so much to show what ought to be done and left undone—for of course even the maxims of the church as far as words go, cover a great deal of ground—as it has failed to show with any adequate force *why* this or that should be a guiding principle. The modern church, in fact, has broken down as a practical agency governing the acts of its followers—*i.e.* of the millions who are

content to be called its followers, but who never dream of listening to a word it says.

Fully conscious that a great deal it says is *very good,* its exponents (blandly ignorant how bad is a great deal of the rest) think it is owing to the perversity of mankind that people at large are not better than they are. They never realize that they themselves—the Dry Monopole of social wines—are primarily to blame, for having divorced the good codes of morals, bequeathed to them from the religions of all time, from the fundamental sanctions which a correct appreciation of true spiritual science would attach to them. They have converted the divine teaching which is the Theosophy of all ages into a barbarous caricature, and they expect to find their parrot echoes of preposterous creeds a cry that will draw the worldlings to their fold, an appeal which will stir them up to the sublime task of spiritualizing their own natures. They fail to see that the command to love one another must be ineffective in the case of people whose whole conceptions of futurity turn upon their chances of drawing a lucky number in the lottery of the elect, or of dodging the punishment that would naturally be their due, at a happy moment when the divine mind may be thrown off its balance by reflecting on the beauty of the Christian sacrifice. The teachers of modern religion, in fact, have lost touch with the wisdom underlying their own perverted doctrines, and the blind followers of these blind leaders have lost touch even with the elementary principles of physical morality which the churches still continue to repeat, without understanding their purpose, and from mere force of habit. The ministers of religion, in short, of the Nineteenth Century, have eaten the sour grapes of ignorance, and the teeth of their unfortunate children are set on edge. . . .

Of all the beautiful ideals of the Past, that true religious feeling that manifests in the worship of the spiritually beautiful alone, and the love of plain truth, are those that have been the most roughly handled in this age of obligatory dissembling. We are surrounded on all sides by Hypocrisy, and those of its followers of whom Pollok has said that they were men:

> "Who stole the livery of the court of heaven,
> To serve the devil in."

Oh, the unspeakable hypocrisy of our age! The age when everything under the Sun and Moon is for sale and bought. The age when all that is honest, just, noble-minded, is held up to the derision of the

public, sneered at, and deprecated; when every truth-loving and fearlessly truth-speaking man is hooted out of polite Society, as a transgressor of cultured traditions which demand that every member of it should accept that in which he does not believe, say what he does not think, and lie to his own soul! The age, when the open pursuit of any of the grand ideals of the Past is treated as almost insane eccentricity or fraud; and the rejection of empty form—the dead letter that killeth—and preference for the Spirit "that giveth life"—is called *infidelity,* and forthwith the cry is started, "Stone him to death!" No sooner is the sacrifice of empty conventionalities, that yield reward and benefit but to self, made for the sake of practically working out some grand humanitarian idea that will help the masses, than a howl of indignation and pious horror is raised: the doors of fashionable Society are shut on the transgressor, and the mouths of slanderous gossips opened to dishonour his very name.

Yet, we are daily served with sanctimonious discourses upon the blessings conferred by *Christian civilization* and the advantages offered by both, as contrasted with the curses of "heathenism" and the superstitions and horrors of say—the Middle Ages. The Inquisition with its burning of heretics and witches, its tortures at the stake and on the rack, is contrasted with the great *freedom of modern thought,* on one hand, and the security of human life and property *now,* as compared with their insecurity in days of old. "Is it not civilization that abolished the Inquisition and now affords the beggar the same protection of law as the wealthy duke?" we are asked. "We do not know," we say. History would make us rather think that it was Napoleon the First, the Attila whose iniquitous wars stripped France and Europe of their lustiest manhood, who abolished the Inquisition, and this not at all for the sake of civilization, but rather because he was not prepared to allow the Church to burn and torture those who could serve him as *chair à canon.* As to the second proposition with regard to the beggar and the duke, we have to qualify it before accepting it as true. The beggar, however right, will hardly find as full justice as the duke will; and if he happens to be unpopular, or an heretic, ten to one he will find the reverse of justice. And this proves that if Church and State *were un-christian* then, they are still *un-christian,* if not more so now.

True Christianity and true civilization both ought to be opposed to murder, however legal. And yet we find, in the last half of our depart-

ing century more human lives sacrificed—because of the improved system and weapons of warfare, *thanks to the progress of science and civilization*—than there were in its first half. "Christian civilization," indeed! Civilization, perhaps; but why "Christian"? Did Pope Leo XIII personify it when in an agony of despair he shut himself up on the day when Bruno's monument was unveiled, and marked it as a *dies irae* in Church History? But may we not turn to civilization, pure and simple? "Our manners, our civilization," says Burke, "and all the good things connected with manners . . . have in this European world of ours, depended for ages upon two principles. . . . I mean the spirit of a gentleman and the spirit of religion." We are quite willing to test the character of the age by these ideals. Only, it has always been hard to say just what definition to give to the term "gentleman"; while as to religion, ninety-nine out of every hundred people one meets would, if asked, reply in such a fashion as to make it plain that they had confounded religion with theology.

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But perhaps we have to look for true Christianity and true civilization and culture in the modern higher courts of Law? Alas, there are modern judges of whom their Lord (our Karma) would say, "Hear what the unjust judge sayeth." For, in our day, the decree of justice is sometimes uttered in the voice of the bigots who sit in Solomon's seat and judge as the Inquisitors of old did. In our century of Christian civilization, judges emulating their predecessors of the tribunal of the sons of Loyola, employ the more exquisite instruments of *moral* torture, to insult and goad to desperation a helpless plaintiff or defendant. In this they are aided by advocates, often the type of the ancient headsman, who, metaphorically, break the bones of the wretch seeking justice; or worse yet, defile his good name and stab him to the heart with the vilest innuendoes, false suppositions concocted for the occasion but which the victim knows will henceforth become *actual truths* in the mouth of foul gossip and slander. Between the defunct brutal tortures of the unchristian Inquisition of old, and the more refined mental tortures of its as unchristian but more civilized copy—our Court and truculent cross-examiners, the palm of "gentleness" and charity might almost be given to the former.

Thus we find every ideal of old, moral and spiritual, abased to correspond with the present low moral and unspiritual conceptions of the public. Brutalized by a psychical famine which has lasted through

generations, they are ready to give every ideal spiritual Regenerator as food for the dogs, while like their debauched prototypes, the Roman populace under Nero, Caligula, and Heliogabalus, they crowd to see bull-fights in Paris, where the wretched horses drag their bleeding bowels around the arena, imported *Almées* dancing their loathsome *danse du ventre,* black and white pugilists bruising each other's features into bloody pulp, and "raise the roof" with their cheers when the Samsons and Sandows burst chains and snap wires by expanding their preternatural muscles. Why keep up the old farce any longer? Why not change the Christmas carol thus:

Gladiator natus hodie

Or change the well-known anthem after this fashion:

"GLORY TO GOLD IN THE HIGHEST
AND ON EARTH STRIFE, ILL-WILL TOWARD MEN"

* * * * *

In a world of illusion in which the law of evolution operates, nothing could be more natural than that the ideals of MAN—as a unit of the total, or mankind—should be forever shifting. A part of the Nature around him, that Protean, ever changing Nature, every particle of which is incessantly transformed, while the harmonious body remains as a whole ever the same, like these particles man is continually changing, physically, intellectually, morally, spiritually. At one time he is at the topmost point of the circle of development; at another, at the lowest. And, as he thus alternately rises and sinks, and his moral nature responsively expands or contracts, so will his moral code at one time embody the noblest altruistic and aspirational ideals, while at the other, the ruling conscience will be but the reflection of selfishness, brutality and faithlessness. But this, however, is so only on the external, illusionary plane. In their internal, or rather, *essential* constitution, both nature and man are at one, as their essence is identical. All grows and develops and strives toward perfection on the former planes of externality or, as well said by a philosopher, is—"ever becoming"; but on the ultimate plane of the spiritual essence all Is, and remains therefore immutable. It is toward this eternal *Esse* that every thing, as every being, is gravitating, gradually, almost imperceptibly, but as surely as the Universe of stars and worlds moves towards a mysterious point known to, yet still unnamed by, astronomy, and called by the Occultists—the *central Spiritual Sun.*

Hitherto, it was remarked in almost every historical age that a wide interval, almost a chasm, lay between practical and ideal perfection. Yet, as from time to time certain great characters appeared on earth who taught mankind to look beyond the veil of illusion, man learnt that the gulf was not an impassable one; that it is the province of mankind through its higher and more spiritual races to fill the great gap more and more with every coming cycle; for every man, as a unit, has it in his power to add his mite toward filling it. Yes; there are still men, who, notwithstanding the present chaotic condition of the moral world, and the sorry *débris* of the best human ideals, still persist in believing and teaching that the now *ideal* human perfection is no dream, but a law of divine nature; and that, had Mankind to wait even millions of years, still it must some day reach it and rebecome *a race of gods.*

Meanwhile, the periodical rise and fall of human character on the external planes takes place now, as it did before, and the ordinary average perception of man is too weak to see that both processes occur each time on a higher plane than the preceding. But as such changes are not always the work of centuries, for often extreme changes are wrought by swift forces—*e.g.* by wars, speculations, epidemics, the devastation of famines or religious fanaticism—therefore, do the blind masses imagine that man ever was, is, and will be the same. To the eyes of us, moles, mankind is like our globe—seemingly stationary. And yet, both move in space and time with an equal velocity, around themselves and—*onward.*

Moreover, at whatever end of his evolution, from the birth of his consciousness, in fact, man was, and still is, the vehicle of a dual spirit in him—good and evil. Like the twin sisters of Victor Hugo's grand, posthumous poem "Satan"—the progeny issued respectively from Light and Darkness—the angel "Liberty" and the angel "Isis-Lilith" have chosen man as their dwelling on earth, and these are at eternal strife in him.

The Churches tell the world that "man is born in sin," and John (1st Epist. iii., 8) adds that "He that committeth sin is of the devil, for the devil sinneth from the beginning." Those who still believe in the rib-and-apple fable and in the rebellious angel "Satan," believe, as a matter of course, in a personal Devil—as a contrast in a dualistic religion—to a personal God. We, Theosophists of the Eastern school, believe in neither. Yet we go, perhaps, further still than the Biblical

dead letter. For we say that while as *extra-cosmic* Entities there is neither god nor devil, that both exist, nevertheless. And we add that both dwell on earth in man, being, in truth, *the very man himself,* who is, as a physical being, the devil, the true vehicle of *evil,* and as a spiritual entity—god, or *good.* Hence, to say to mankind, "thou hast the devil," is to utter as metaphysical a truth as when saying to all its men, "Know ye not that god dwelleth in you?" Both statements are true. But, we are at the turning point of the great social cycle, and it is the former fact which has the upper hand at present. Yet, as—to paraphrase a Pauline text—"there be devils many . . . yet there is but one Satan," so while we have a great variety of devils constituting collectively mankind, of such grandiose Satanic characters as are painted by Milton, Byron and recently by Victor Hugo, there are few, if any. Hence, owing to such mediocrity, are the human ideals falling, to remain unreplaced; a prose-life as spiritually dead as the London November fog, and as alive with brutal materialism and vices, the seven capital sins forming but a portion of these, as that fog is with deadly microbes. Now we rarely find aspirations toward the eternal ideal in the human heart, but instead of it every thought tending toward the one central idea of our century, the great "I," *self* being for each the one mighty centre around which the whole Universe is made to revolve and turn.

When the Emperor Julian—called the *Apostate* because, believing in the grand ideals of his forefathers, the Initiates, he would not accept the human anthropomorphic form thereof—saw for the last time his beloved gods appear to him, he wept. Alas, they were no longer the bright spiritual beings he had worshipped, but only the decrepit, pale and worn out shades of the gods he had so loved. Perchance they were the prophetic vision of the departing ideals of his age, as also of our own cycle. These "gods" are now regarded by the Church as *demons* and called so; while he who has preserved a poetical, lingering love for them, is forthwith branded as an Anti-christ and a modern Satan.

Well, Satan is an elastic term, and no one has yet ever given even an approximately logical definition of the symbolical meaning of the name. The first to anthropomorphize it was John Milton; he is his true putative intellectual father, as it is widely conceded that the *theological* Satan of the Fall is the "mind-born Son" of the blind poet.

Bereft of his theological and dogmatic attributes Satan is simply an *adversary;*—not necessarily an "arch fiend" or a "persecutor of men," but possibly also a foe of evil. He may thus become a Saviour of the oppressed, a champion of the weak and poor, crushed by the minor devils (men), the demons of avarice, selfishness and hypocrisy. Michelet calls him the "great Disinherited" and takes him to his heart. The giant Satan of poetical concept is, in reality, but the compound of all the dissatisfied and noble intellectuality of the age. But Victor Hugo was the first to intuitively grasp the occult truth. Satan, in his poem of that name, is a truly grandiose Entity, with enough human in him to bring it within the grasp of average intellects. To realize the Satans of Milton and of Byron is like trying to grasp a handful of the morning mist: there is nothing *human* in them. Milton's Satan wars with angels who are a sort of flying puppets, without spontaneity, pulled into the stage of being and of action by the invisible string of theological predestination; Hugo's Lucifer fights a fearful battle with his own terrible passions and again becomes an Archangel of Light, after the awfullest agonies ever conceived by mortal mind and recorded by human pen.

All other Satanic ideals pale before his splendour. The Mephisto of Goethe is a true devil of theology; the Ahriman of Bryon's "Manfred"—a too supernatural character, and even Manfred has little akin to the human element, great as was the genius of their Creator. All these images pale before Hugo's SATAN, who loves as strongly as he hates. Manfred and Cain are the incarnate *Protests* of downtrodden, wronged and persecuted individuality against the "World" and "Society"—those giant fiends and savage monsters of collective injustice. Manfred is the type of an indomitable will, proud, yielding to no influence earthly or divine, valuing his full absolute freedom of action above any personal feeling or social consideration, higher than Nature and all in it. But, with Manfred as with Cain, the Self, the "I" is ever foremost; and there is not a spark of the all-redeeming love in them, no more than of fear. Manfred will not submit even to the universal Spirit of Evil; alone, face to face with the dark opponent of Ahura-Mazda—Universal Light—Ahriman and his countless hosts of Darkness, he still holds his own. These types arouse in one intense wonder, awe-struck amazement by their all-defiant daring, but arouse no human feeling: they are *too supernatural ideals.* Byron never thought of vivifying his Archangel with that undying spark of love which forms—nay, *must* form the essence

of the "First-Born" out of the homogeneous essence of eternal Harmony and Light, and is the element of forgiving reconciliation, even in its (according to our philosophy) last terrestrial offspring—Humanity. Discord is the concomitant of differentiation, and Satan being an evolution, must in that sense, be an adversary, a contrast, being a type of Chaotic matter. The loving essence cannot be extinguished but only perverted. Without this saving redemptive power, embodied in Satan, he simply appears the nonsensical failure of omnipotent and omniscient imbecility which the opponents of theological Christianity sneeringly and very justly make him: with it he becomes a thinkable Entity, the *Asuras* of the Purânic myths, the first *breaths* of Brahmâ, who, after fighting the gods and defeating them are finally themselves defeated and then hurled on to the earth where they incarnate in Humanity. Thus Satanic Humanity becomes comprehensible. After moving around his cycle of obstacles he may, with accumulated experiences, after all the throes of Humanity, emerge again into the light—as Eastern philosophy teaches.

If Hugo had lived to complete his poem, possibly with strengthened insight, he would have blended his Satanic concept with that of the Aryan races which makes all minor powers, good or evil, born at the beginning and dying, at the close of each "Divine Age." As human nature is ever the same, and sociological, spiritual and intellectual evolution is a question of step by step, it is quite possible that instead of catching one half of the Satanic ideal as Hugo did, the next great poet may get it wholly: thus voicing for his generation the eternal idea of Cosmic equilibrium so nobly emphasized in the Aryan mythology. The first half of that ideal approaches sufficiently to the human ideal to make the moral tortures of Hugo's Satan entirely comprehensible to the Eastern Theosophist. What is the chief torment of this great Cosmic Anarchist? It is the moral agony caused by such a duality of nature—the tearing asunder of the Spirit of Evil and Opposition from the undying element of primeval love in the Archangel. That spark of divine love for Light and Harmony, that no HATE can wholly smother, causes him a torture far more unbearable than his Fall and exile for protest and Rebellion. This bright, heavenly spark, shining from Satan in the black darkness of his kingdom of moral night, makes him visible to the intuitive reader. It made Victor Hugo see him sobbing in superhuman despair, each mighty sob shaking the earth from pole to pole; sobs

first of baffled rage that he cannot extirpate love for divine Goodness (God) from his nature; then changing into a wail of despair at being cut off from that divine love he so much yearns for. All this is intensely human. This abyss of despair is Satan's salvation. In his *Fall,* a feather drops from his white and once immaculate wing, is lighted up by a ray of divine radiance and forthwith transformed into a bright Being, the Angel LIBERTY. Thus, she is Satan's daughter, the child jointly of God and the Fallen Archangel, the progeny of Good and Evil, of Light and Darkness, and God acknowledges this common and "sublime paternity" that unites them. It is Satan's daughter who saves him. At the acme of despair at feeling himself hated by LIGHT, Satan hears the divine words "No; I hate thee not." Saith the Voice, "An angel is between us, and her deeds go to thy credit. Man, bound by thee, by her is now delivered."

"O Satan, tu peux dire à present: je vivrai!
Viens; l'Ange Liberté, c'est ta fille et la mienne
Cette paternité sublime nous unit! . . ."

The whole conception is an efflorescence of metaphysical ideality. This white lotus of thought springs now, as in former ages, from the rottenness of the world of matter, generating *Protest* and LIBERTY. It is springing in our very midst and under our very eyes, from the mire of modern civilization, fecund bed of contrasting virtues. In this foul soil sprouted the germs which ultimately developed into All-denying protestators, Atheists, Nihilists, and Anarchists, men of the Terror. Bad, violent, criminal some of them may be, yet no one of them could stand as the copy of Satan; but taking this heart-broken, hopeless, embittered portion of humanity in their collectivity, they are just Satan himself; for he is the ideal synthesis of all discordant forces and each separate human vice or passion is but an atom of his totality. In the very depths of the heart of this HUMAN Satanic totality burns the divine spark, all negations notwithstanding. It is called LOVE FOR HUMANITY, an ardent aspiration for a universal reign of Justice—hence a latent desire for light, harmony and goodness. Where do we find such a divine spark among the proud and the wealthy? In respectable Society and the correct orthodox, so-called religious portion of the public, one finds but a predominating feeling of selfishness and a desire for wealth at the expense of the weak and the destitute, hence as a parallel, indifference to injustice and evil. Before Satan, the incarnate PROTEST, repents and reunites with his fellow men in one common Brother-

hood, all cause for protest must have disappeared from earth. And that can come to pass only when Greed, Bias, and Prejudice shall have disappeared before the elements of Altruism and Justice to all. Freedom, or Liberty, is but a vain word just now all over the civilized globe; freedom is but a cunning synonym for oppression of the people in the name of the people, and it exists for castes, never for units. To bring about the reign of Freedom as contemplated by Hugo's Satan, the "Angel Liberty" has to be born simultaneously and by common love and consent of the "higher" wealthy caste, and the "lower" classes—the poor; in other words, to become the progeny of "God" and "Satan," thereby reconciling the two.

But this is a Utopia—for the present. It cannot take place before the castes of the modern *Levites* and their theology—the Dead-sea fruit of Spirituality—shall have disappeared; and the priests of the future have declared before the whole World in the words of *their* "God"—

> "Et J'éfface la nuit sinistre, et rien n'en reste,
> Satan est mort, renais O LUCIFER CELESTE!"

H.P.B.

AWARENESS IN ACTION

If our actions or thoughts are to have the slightest value, they must be fully responsible actions or thoughts, designed and carried out for ends and by methods that harmonize with the facts of the world and with the relations that unite all beings, as far as it lies in our power to ascertain them. A nature that is still mainly emotional, and not brought under proper control by the Intellect, is a weathercock turned by every impulse. In such a condition of irresponsibility, even if an action happens to be right, this is largely fortuitous; for, not being based upon relevant motives, it is properly little better than a foolish action in masquerade. It must be one's constant aim to withdraw as much of life as possible from the power of outside influences and accidents and to bring it into subjection to one's informed will, so that each act may be exactly what it purports to be, no more and no less, each perception a genuine perception uninfluenced by anything irrelevant, each decision a judgment reached after due consideration.

—MARCO PALLIS

"THE SECRET DOCTRINE"

AND ITS STUDY

Being extracts from the notes of personal teachings given by H. P. Blavatsky to private pupils during the years 1888 to 1891, included in a large manuscript volume left to me by my father, who was one of the pupils.

—P. G. BOWEN

H P. B. was specially interesting upon the matter of "The Secret Doctrine" during the past week. I had better try to sort it all out and get it safely down on paper while it is fresh in my mind. As she said herself, it may be useful to someone thirty or forty years hence. *The Secret Doctrine* is only quite a small fragment of Esoteric Doctrine known to the higher members of the Occult Brotherhoods. It contains, she says, just as much as can be received by the world during this coming century. "The World" (she explained) means Man living in the Personal Nature. This "world" will find in the two volumes of the *S.D.* all its utmost comprehension can grasp, but no more. But this is not to say that the Disciple who is not living in "the world" cannot find any more in the book than the "world" finds. Every form, no matter how crude, contains the image of its "creator" concealed within it. So likewise does an author's work, no matter how obscure, contain the concealed image of the author's knowledge. . . . From this saying, I take it that the *S.D.* must contain all that H.P.B. knows herself, and a great deal more than that, seeing that much of it comes from men whose knowledge is immensely wider than hers. Furthermore, she implies unmistakably that another may well find knowledge in it which she does not possess herself. It is a stimulating thought to consider that it is possible that I myself may find in H.P.B's words knowledge of which she herself is unconscious. She dwelt on this idea a good deal. X said afterwards: "H.P.B. must be losing her grip," meaning, I suppose, confidence in her own knowledge. But . . . and . . . and myself, also, see her meaning better, I think. She is telling us without a doubt not to anchor ourselves to her as the final

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NOTE.—These extracts from Mr. P. G. Bowen's notes on H.P.B.'s *Secret Doctrine* have been taken from *The Theosophical Forum*, August, 1932.—Eds.

authority, nor to anyone else, but to depend altogether upon our own widening perceptions.

(Later note on above: I was right. I put it to her direct and she nodded and smiled. It was worth something to get her approving smile!)

At last we have managed to get H.P.B. to put us right on the matter of the study of the *S.D.* Let me get it down while it is all fresh in mind. Reading the *S.D.* page by page as one reads any other book (she says) will only end us in confusion. The first thing to do, even if it takes years, is to get some grasp of the "Three Fundamental Principles" given in the Proem. Follow that up by study of the Recapitulation—the numbered items in the Summing Up to Volume I, Part I. Then take the Preliminary Notes (Vol. II) and the Conclusion (Vol. II)....

H.P.B. seems pretty definite about the importance of the teaching (in the Conclusion) relating to the times of coming of the Races and Sub-Races. She put it more plainly than usual that there is really no such thing as a future "coming" of races. "There is neither COMING nor PASSING, but eternal BECOMING," she says. The Fourth Root-Race is still alive. So are the Third and Second and First—that is, their manifestations on our present plane of substance are present. I know what she means, I think, but it is beyond me to get it down in words. So likewise the Sixth Sub-Race is here, and the Sixth Root-Race, and the Seventh, and even people of the coming Rounds. After all, that's understandable. Disciples and Brothers and Adepts can't be people of the everyday Fifth Sub-Race, for the race is a state of evolution.

But she leaves no question but that, as far as humanity at large goes, we are hundreds of years (in time and space) from even the Sixth Sub-Race. I thought H.P.B. showed a peculiar anxiety in her insistence on this point. She hinted at "dangers and delusions" coming through ideas that the New Race had dawned definitely on the World. According to her the duration of a Sub-Race for humanity at large coincides with that of the Sidereal Year (the circle of the earth's axis—about 25,000 years). That puts the new race a long way off.

We have had a remarkable session on the study of the *S.D.* during the past three weeks. I must sort out my notes and get the result safely down before I lose them.

She talked a good deal about the "Fundamental Principles." She says: "If one imagines that one is going to get a satisfactory picture

of the constitution of the Universe from the *S.D.* one will get only confusion from its study. It is not meant to give any such final verdict on existence, but to *lead towards the truth.*" She repeated this latter expression many times. It is worse than useless going to those whom we imagine to be advanced students (she said) and asking them to give us an "interpretation" of the *S.D.* They cannot do it. If they try, all they give are cut and dried exoteric renderings which do not remotely resemble the Truth. To accept such interpretation means anchoring ourselves to fixed ideas, whereas Truth lies beyond any ideas we can formulate or express. Exoteric interpretations are all very well, and she does not condemn them so long as they are taken as pointers for beginners, and are not accepted by them as anything more. Many persons who are in, or who will in the future be in, the T.S. are of course potentially incapable of any advance beyond the range of a common exoteric conception. But there are, and will be others, and for them she sets out the following and true way of approach to the *S.D.*

Come to the *S.D.* (she says) without any hope of getting the final Truth of existence from it, or with any idea other than seeing how far it may lead *towards* the Truth. See in study a means of exercising and developing the mind never touched by other studies. Observe the following rules.

No matter what one may study in the *S.D.* let the mind hold fast, as the basis of its ideation to the following ideas:

a) *The fundamental unity of all existence.* This unity is a thing altogether different from the common notion of unity—as when we say that a nation or an army is united; or that this planet is united to that by lines of magnetic force or the like. The teaching is not that. It is that existence is *one thing,* not any collection of things linked together. Fundamentally, there is ONE BEING. This Being has two aspects, positive and negative. The positive is Spirit, or *consciousness.* The negative is substance, the *subject* of consciousness. This Being is the Absolute in its primary manifestation. Being absolute there is nothing outside it. It is ALL BEING. It is indivisible, else it would not be absolute. If a portion could be separated, that remaining could not be absolute, because there would at once arise the question of *comparison* between it and the separated part. Comparison is incompatible with any idea of absoluteness. Therefore it is clear that this fundamental One Existence, or Absolute Being, must be the Reality in every form there is. . . .

(I said that though this was clear to me I did not think that many in the Lodges would grasp it. "Theosophy," she said, "is for those who can think, or for those who can drive themselves to think, not mental sluggards." H.P.B. has grown very mild of late. "Dumbskulls" used to be her name for the average student.)

The Atom, the Man, the God (she says) are each separately, as well as all collectively, Absolute Being in their last analysis, that is their *real individuality.* It is this idea which must be held always in the background of the mind to form the basis for every conception that arises from study of the *S.D.* The moment one lets it go (and it is most easy to do so when engaged in any of the many intricate aspects of the Esoteric Philosophy) the idea of separation supervenes, and the study loses its value.

b) The second idea to hold fast to is that *there is no dead matter.* Every last atom is alive. It cannot be otherwise, since every atom is itself fundamentally Absolute Being. Therefore there is no such thing as "spaces of ether," or Akasha, or call it what you like, in which angels and elementals disport themselves like trout in water. That's the common idea. The true idea shows every atom of substance, no matter of what plane, to be in itself a *life.*

c) The third basic idea to be held is that Man is the microcosm. As he is so, then all the Hierarchies of the Heavens exist within him. But in truth there is neither Macrocosm nor Microcosm but ONE EXISTENCE. Great and small are such only as viewed by a limited consciousness.

d) Fourth and last basic idea to be held is that expressed in the Great Hermetic Axiom. It really sums up and synthesizes all the others: "As is the inner, so is the outer; as is the great, so is the small; as it is above, so it is below; there is but One Life and Law: and he that worketh it is ONE. Nothing is inner, nothing is outer; nothing is great, nothing is small; nothing is high, nothing is low, in the Divine Economy."

No matter what one takes as study in the *S.D.* one must correlate it with those basic ideas.

I suggested that this is a kind of mental exercise which must be excessively fatiguing. H.P.B. smiled and nodded. One must not be a fool (she said) and drive oneself into the madhouse by attempting too much at first. The brain is the instrument of waking consciousness, and every conscious mental picture formed means change and destruction

of the atoms of the brain. Ordinary intellectual activity moves on well-beaten paths in the brain, and does not compel sudden adjustments and destructions in its substance. But this new kind of mental effort calls for something very different—the carving out of new "brain paths," the ranking in different order of the little brain lives. If forced injudiciously it may do serious physical harm to the brain.

This mode of thinking (she says) is what the Indians call *Jnana Yoga.* As one progresses in *Jnana Yoga* one finds conceptions arising which, though one is conscious of them, one cannot express nor yet formulate into any sort of mental picture. As time goes on these conceptions will form into mental pictures. This is a time to be on guard and refuse to be deluded with the idea that the new-found and wonderful picture must represent reality. It does not. As one works on, one finds the once admired picture growing dull and unsatisfying and finally fading out or being thrown away. This is another danger point, because for the moment one is left in a void without any conception to support one, and one may be tempted to revive the cast-off picture for want of a better to cling to. The true student will, however, work on unconcerned, and presently further formless gleams come, which again in time give rise to a larger and more beautiful picture than the last. But the learner will now know that no picture will ever represent the truth. This last splendid picture will grow dull and fade like the others. And so the process goes on, until at last the mind and its pictures are transcended and the learner enters and dwells in the world of no-form, but of which all forms are narrowed reflections.

The true student of *The Secret Doctrine* is a *Jnana Yoga,* and this Path of Yoga is the True Path for the Western student. It is to provide him with sign-posts on that Path that *The Secret Doctrine* has been written.

Later note: I have read over this rendering of her teaching to H.P.B., asking if I have got her aright. She called me a silly dumbskull to imagine anything can ever be put in words aright. But she smiled and nodded as well, and said I had really got it better than anyone else ever did, and better than she could do it herself.

I wonder why I am getting all this. It should be passed to the world, but I am too old ever to do it. I feel such a child to H.P.B. yet I am twenty years older than her in actual years.

She has changed much since I met her two years ago. It is marvelous how she holds up in the face of dire illness. If one knew nothing and believed nothing, H.P.B. would convince one that she is something away and beyond body and brain. I feel, especially during these last meetings since she has become so helpless bodily, that we are getting teachings from another and higher sphere. We seem to feel and know what she says rather than hear it with our bodily ears. X said much the same thing last night.

ROBERT BOWEN
(Comdr.) R.N.

19th April, 1891

WESTERN OCCULTISM

So the Masters have said this is a transition age, and he who has ears to hear will hear what has thus been said. We are working for the new cycles and centuries. What we do now in this transition age will be like what the great Dhyan Chohans did in the transition point—the midway point in evolution—at the time when all matter and all types were in a transition and fluid state. They then gave the new impulse for the new types, which resulted later in all the vast varieties of nature. In mental development we are now at the same point; and what we now do in faith and hope for others, and for ourselves, will result similarly on the plane to which it is all directed. Thus in other centuries we will come out again and go on with it. If we neglect it now, so much the worse for us then. Hence we are not working for some definite organization of the new years to come, but for a change in the Manas and Buddhi of the Race. That is why it may seem indefinite, but it is, nevertheless, very defined and very great in scope. Let me refer you to that part of *The Secret Doctrine* where the midway point of evolution is explained in reference to the ungulate mammals. It should give you a glimpse of what we have to do. The world is not free from superstition, and we, a part of it, must have some traces left of the same thing.

This movement has, among others, an object which should be borne in mind. It is the union of the West with the East, the revival in the East of those greatnesses which once were hers, the development in the West of that Occultism which is appropriate for it.

—WILLIAM Q. JUDGE

WORD PUZZLES

THE word *metempsychosis* suggests a special sort of "puzzle" in the context of theosophical literature, and recommends itself for discussion on the grounds that analysis of the various shades of meaning involved in the concept of reincarnation are of considerable importance—as indicated in earlier discussions of this series dealing with the words "belief" and "hypothesis." It was then argued that it is easier to *think* about reincarnation and other similar tenets than to *believe* in them. For this reason various controversies revolving around H. P. Blavatsky's preference for *metempsychosis* over reincarnation at the time of writing *Isis Unveiled* are provocative. Since she adopted use of the word reincarnation in her later books and articles (note particularly, her Five Messages to the American Theosophists), it seems likely that this less philosophical word was finally utilized—with good grace—because "reincarnation" fitted more naturally into a markedly unphilosophical language—English.

Metempsychosis is invariably equated in dictionaries and encyclopædias with both transmigration and reincarnation. Though authorities differ slightly, one gathers that the source meaning of *metempsychosis* is "a passing beyond of the soul." (*Meta* sometimes means "beside," sometimes "across," sometimes "after," sometimes "beyond," sometimes "over"—see Webster's International and Joseph Shipley's Dictionary of Word Origins.) The most common usage for *metempsychosis* has been in representing the idea of "the passing of the soul after death of the body," but the implications of *metempsychosis* do not stop here. Whenever the soul passes "beyond" *any of its former conditions,* a *metempsychosis* has taken place. That is, whenever a state of mind has been transcended and replaced with a better one, whenever man secures release from the influences of a debilitating psychic condition, the soul has also "passed beyond." Since theosophical doctrine, as H.P.B. so often intimated, is primarily psychological, this subtle dimension of the word *metempsychosis* is of great importance. During employment of this term, perhaps, one is less likely to conceive of reincarnation as a purely mechanical process, and, interpreted as a living process going on all the time in the inner nature of men who strive for enlightenment, *metempsychosis* brings one close to what

might be regarded as the esoteric meaning of the Third Fundamental Proposition of *The Secret Doctrine*. *"Meta"* is more important than "re," simply because passing *beyond* a state in which one has existed is a more inspiring idea than simply *returning* to a former condition.

With the background of these speculations in mind we may turn to passages in *Isis* which have perplexed so many Theosophical students. On page 351, Madame Blavatsky wrote:

> We will now present a few fragments of this mysterious doctrine of reincarnation—as distinct from metempsychosis—which we have from an authority. Reincarnation, *i.e.*, the appearance of the same individual, or rather of his astral monad, twice on the same planet, is not a rule in nature; it is an exception, like the teratological phenomenon of a two-headed infant. It is preceded by a violation of the laws of harmony of nature, and nature's original design to produce a perfect human being, has been interrupted. Therefore, while the gross matter of each of these several entities is suffered to disperse itself at death, through the vast realm of being, the immortal spirit and astral monad of the individual—the latter having been set apart to animate a frame and the former to shed its divine light on the corporeal organization—just try a second time to carry out the purpose of the creative intelligence.
>
> If reason has been so far developed as to become active and discriminative, there is no reincarnation on this earth. . . .

As those familiar with the history of the Theosophical Movement will recall, a number of prominent Theosophists, including Col. H. S. Olcott, maintained that Madame Blavatsky "didn't really know" about reincarnation in 1875, and that the quoted passage above proves this beyond any doubt. A careful rereading of passages on the subject of *metempsychosis*—and H.P.B. suggests the necessity of such careful reading in her opening sentence—makes Olcott's opinion seem peculiarly ill-founded. Early in the first volume she writes that "if the Pythagorean metempsychosis should be thoroughly explained and compared with the modern theory of evolution, it would be found to supply every 'missing link' in the chain of the latter." Now, there is no doubt as to what "the Pythagorean metempsychosis" entails; every dictionary and encyclopædia lists Pythagoras as the earliest western philosopher who believed in reincarnation, and who thus repeated an ancient Indian teaching. H.P.B. mentions Pythagoras in the following sentences:

> The doctrine of *Metempsychosis* has been abundantly ridiculed by men of science and rejected by theologians, yet if it had been

> properly understood in its application to the indestructibility of matter and the immortality of spirit, it would have been perceived that it is a sublime conception. Should we not first regard the subject from the stand-point of the ancients before venturing to disparage its teachers? The solution of the great problem of *eternity* belongs neither to religious superstition nor to gross materialism. The harmony and mathematical equiformity of the double evolution—spiritual and physical—are elucidated in the universal numerals of Pythagoras.

In another passage (p. 351), she provides at least partial explanation of her negation of reincarnation:

> There was not a philosopher of any notoriety who did not hold to this doctrine of metempsychosis, as taught by the Brahmans, Buddhists, and later by the Pythagoreans, in its esoteric sense, whether he expressed it more or less intelligibly. Origen and Clemens Alexandrinus, Synesius and Chalcidius, all believed in it; and the Gnostics, who are unhesitatingly proclaimed by history as a body of the most refined, learned, and enlightened men, were all believers in metempsychosis. Socates entertained opinions identical with those of Pythagoras; and both, as the penalty of their divine philosophy, were put to a violent death. The rabble has been the same in all ages. Materialism has been, and will ever be blind to spiritual truths. These philosophers held that men have *two souls,* of separate and quite different natures: the one perishable—the Astral Soul, or the inner, fluidic body—the other incorruptible and immortal—the *Augoeides,* or portion of the Divine Spirit; that the mortal or Astral Soul perishes at each gradual change at the threshold of every new sphere, becoming with every transmigration more purified. The astral man, intangible and invisible as he might be to our mortal, earthly senses, is still constituted of matter, though sublimated.

Comparing these two passages, the student can easily determine that H.P.B.'s preference for the word metempsychosis lay in the fact that it suggested a universal principle, applicable in many ways and at all times. Her objection to "reincarnation," on the other hand, lay in the fact that the spiritualists wished to believe that the purely personal self passed intact beyond death, and was able to continue to live as such. If the spiritualists had been encouraged to incorporate the idea of reincarnation with their own partial theories, the concept would certainly have become mutilated in the extreme; denizens of the "spirit world"—the personalities of the departed—would have been conceived as simply "on vacation" from the earth, due to come back with the same psychic construct. Later, when the spiritualists had followed their own dubious pathway beyond the portals of philosophy—with-

out entering—the dangers of the misuse of the reincarnation theory were considerably minimized. Another argument in favor of the actual philosophical superiority of *metempsychosis* over *reincarnation* is that many who favor the broad principle underlying both terms attempt to "prove" rebirth by those rare instances where an *actual* reincarnation of the same astral monad has taken place—which, according to H.P.B., "happens only when the latter, seeking to restore its disturbed equilibrium, violently throws back into earth-life the astral monad which has been tossed out of the circle of necessity by crime or accident. Thus, in cases of abortion, of infants dying before a certain age, and of congenital and incurable idiocy." Readers of THEOSOPHY familiar with the reincarnations of Shanti Devi and Katsugoro will recognize that such instances are, indeed, "exceptions."

It is quite possible that the new avenues of speculation opening up in psychical research and psychotherapy will some day lead to the revival of the term "metempsychosis." Certainly, scholars are apt to prefer a word not too closely associated with Theosophy, since Theosophy has, unfortunately, acquired a host of sectarian implications. At the opening of Chapter 2 in *Isis,* H.P.B. states a cardinal article of faith which may well become a postulate of the psychological sciences of the future. "It is," she writes, "our decided impression and conviction, that to become a genuine spiritual entity, which that designation implies, man must first *create* himself anew, so to speak—*i.e.,* thoroughly eliminate from his mind and spirit, not only the dominating influence of selfishness and other impurity, but also the infection of superstition and prejudice." What is needed is to gradually come to see that the real meaning of life can only be described in terms of the progressive evolution of the soul towards higher psychological states; in time this awareness may lead to the speculative application of the same principle to a continuing life after death. When and if this happens, we may expect that the value of Madame Blavatsky's distinctions as between *metempsychosis* and reincarnation will be thoroughly appreciated.

Like Buddha, H.P.B. tried her utmost to avoid oversimplification of doctrine, save in those instances where the mind of the philosophically immature student would be in psychic or moral peril unless provided with a simple concept to which to cling. An insufficiency of the philosophical spirit among the members of the old T.S. apparently made it impossible to immediately carry out the subtleties of a thorough theo-

sophical educational program. But H.P.B.'s original intent is clear—she at first declined providing a simple "yes" or "no" on the subject of "reincarnation" as commonly considered, and wrote much more extensively about *metempsychosis.* The Glossary provided in *Isis,* "Before the Veil," carries nothing on reincarnation but the following, which, in the context of our discussion, is especially to be noted:

> *Metempsychosis.*—The progress of the soul from one stage of existence to another. Symbolized and vulgarly believed to be re-births in animal bodies. A term generally misunderstood by every class of European and American society, including many scientists.

The statement of H.P.B.'s Third Fundamental Proposition of *The Secret Doctrine,* after referring to the acquirement of individuality, continues with the sentence: "The pivotal doctrine of the Esoteric Philosophy admits no privileges or special gifts in man, save those won by his own Ego throughout a long series of metempsychoses and reincarnations." Why, we may well ask, does she use *both* terms here? Perhaps because metempsychosis, as indicated in *Isis,* connotes "the *progress* of the soul," while reincarnation, in this sense a lesser word, merely signifies re-embodiment of the soul in flesh. The metempsychoses gained *through* reincarnation, then, are the primary concern of Theosophical teachers.

(NOTE: The foregoing quotation also appears in H.P.B.'s *Glossary,* plus a sentence of opposite implication—a reading of which might cause any dutiful reader to wonder if the whole argument of the "Word Puzzles" article is not overdrawn. The sentence omitted reads as follows: "*Metempsychosis* should apply to animals alone." The "puzzle" occasioned by the contradiction between this statement and all other passages quoted in the foregoing article has before occasioned comment and discussion, and, in this case, had something to do with selection of *Metempsychosis* as a topic for the series. To the present editors of THEOSOPHY the explanation seems simple enough; a typographical omission. The word "not", we believe, was intended to precede "apply." At least, there seems no easier way to account for the discrepancy, especially in view of what is recorded in H.P.B.'s statement of the Third Fundamental Proposition of the *Secret Doctrine.*)

YOUTH-COMPANIONS ASK— AND ANSWER

H.P. BLAVATSKY'S motives were several, but among her foremost was to keep the tides of Western thought from lapsing into the extremes of "anthropomorphism, phenomenalism, and rank materialism." The caliber of her chief work, however, was comprehensible only by a portion of the literati (scholars, free-thinkers, and scientists) of that period. Why, as an educator and radical reformer, did she not direct her writings to a wider section of the thinking population?

(*a*) If Madame Blavatsky had directed her writings to a wider section of the thinking population, it would have not kept the tides of Western thought from lapsing into extremes of "anthropomorphism, phenomenalism, and rank materialism." It is easy to see that a diseased tree should be cut out at its strongest point—the roots. To strike at the branches would not free the masses from the bonds of dogmatism that both science and religion employ so forcefully. H.P.B. shows how "between these two conflicting Titans—Science and Theology—is a bewildered public, fast losing all belief in man's personal immortality, in a deity of any kind, and rapidly descending to the level of a mere animal existence." H.P.B.'s approach was a world approach —powerfully *manasic* and all-inclusive.

(*b*) As a messenger of the Great Lodge of Masters, Madame Blavatsky intended to set down the *full* teachings of Theosophy; and when she presented theosophical truths to the Western world in 1875, she had to surmount what would have seemed overwhelming difficulties for the ordinary individual. Even though the intelligentsia of the period had been primed for the re-presentation of these ideas through the revolutions in scientific thought occurring in the eighteenth century, the power required to overcome hundreds of years of mental stagnation was tremendous. Her arguments had to be incisive, her teachings detailed and supported by innumerable forms of historical evidence.

We know that any new concept acknowledged by an individual is but an extension of his previous beliefs. Obviously, then, only those who were ready for these teachings, who perhaps had met them partially in past lives, were able to first take up the challenge. In order

to make as much headway as she did, H.P.B. had to aim toward reaching those in the forefront of the thinking population. By putting into her writings the ideas that might cause the most influential minds of the day to stretch to wider perspectives, she insured that other, lesser minds, who could benefit from the teachings, would not be for long neglected.

Her work was to set down the teachings in as many ways and forms as mature minds could assimilate. It was the work of her co-worker, Mr. Judge, to present the theosophical teachings in a simpler form. Both these messengers did their work so well that those who are near the shore of the "Ocean of Theosophy" can appreciate the beauty and simplicity of theosophical principles, yet for the inquiring mind which is ready and able to penetrate depths, the full teachings are available.

Said Mr. Judge: "Her aim was to elevate the race. Her method was to deal with the mind of the century as she found it, by trying to lead it on step by step; to seek out and educate a few, who, appreciating the majesty of the Secret Science and devoted to 'the great orphan Humanity,' could carry on her work with zeal and wisdom."

(*c*) H.P.B.'s books are for those who want to work and search for truth. Deep knowledge cannot be simple. A person must have an urge to acquire it, must be able to give up other desires and practice many disciplines in order to acquire complete teachings. He must be able to penetrate the depths of wisdom, even though it may seem very difficult. After he has overcome that stage, things get easier, but the easy part really shouldn't come first. If true knowledge were presented in too simple a manner, it might lose subtle values. Christianity is a good example. In the very beginning, each religion had true knowledge, but then it got to be emotional rather than mental. Subsequently the very important essential truths of Karma and Reincarnation were omitted and the personal-God-idea became the main "truth." Everything was easy to understand, but people did not think any more for themselves, everything was presented to them just ready to take and believe—*i.e.,* there was no more *struggle* for wisdom.

(*d*) Perhaps one way to start answering this question is to quote from a letter of Mr. Judge's wherein he answers the Theosophical Publication Society's accusation, in England, that "An Epitome of Theosophy" is "too advanced," giving as its opinion that what was needed was a "stepping-stone from fiction to philosophy." Mr. Judge says,

in referring to the United States as containing "more theosophists and possible subscribers and readers than the whole of Europe," that "they do not want fiction. They want no padding in their search for truth. They are perfectly able to grasp that which you call 'too advanced'."

It is extremely difficult to keep foremost in mind the real purpose of presenting the ideas of Theosophy, especially when we are trying to make the ideas acceptable to our friends. For it seems at times that if only Theosophy would compromise a little, it would appeal to more people—and that would be good. But mathematics has never compromised and cannot. Both are for those who desire to seek out meanings. Mathematics, too, holds interest only for those who have affinity for it. Theosophy does not need people; true, people need Theosophy, but only when they are receptive to its philosophy or when some aspect of its doctrines strikes a key of recognition. The people must come to Theosophy, rather than the philosophy trying to come down into the distorted minds and emotions of the mass.

Any reformer or teacher of any age comes *for* the masses, but teaches first to the "scholars, free-thinkers, and scientists." There have always been teachers who have, so to speak, met the masses on more their own terms. They never really offended anyone, and sometimes such work has been necessary and valuable. But there comes a time when it is also necessary to have a scientifically stated set of principles and considerations that stir up exceptional minds, even if they cannot at once be grasped by the masses. After all, "the masses" are pulled along by the more intellectually advanced.

In a sense, in fact in a very large and necessary sense, H.P.B. did direct her writings to a "wider section of the thinking population." The teachings she brought were all-encompassing and non-sectarian. This certainly includes all the masses, if the masses would only *question* enough to demand an education—as Lincoln did, for example. Yet we may remember that when H.P.B. tried to work through the spiritualist movement she found she could go but so far and no farther. A parent or teacher must meet the child *partly* on his level so that the child may feel in rapport with his instructor; yet the teacher must, at the same time, stretch and expand the child's mind and his range of comprehension. At some stage in the process of teaching and learning, there come natural times for *not* comprehending thoroughly what is told him. The student then must work from his own resources and use his own initiative.

(*e*) It was simply because H.P.B. *was* an educator and radical reformer that she did spearhead and direct the Theosophical Movement at the level and in the manner that she did; she knew she must work with *manasic* man—not man as *psyche*.

While ample explanation for the course of the Movement may be found in such sections of the *Key* as "Theosophy for the Masses," it might be helpful to amplify and correlate material accessible to the student in theosophic literature with a thesis developed by the contemporary historian, Ortega y Gasset, in his work *The Revolt of the Masses*. At the outset, Ortega makes a distinction between what he calls "the natural aristocracy" and "the masses" (or what he subquently calls "mass-man," "mass-type," etc.). Now, the natural aristocracy are those who by nature and through self-determination are bent on the development of their creative potentialities, and thus, to use an expression coined by J. B. Rhine, are functioning from a "psycho-centric" (soul-centered) viewpoint. On the other hand, the masses—the great majority of mankind, the "herd"—are, so to say, the products of their time, being stimulated by and reacting to the prevalent impulses of the day (*i.e.,* mass advertising, propaganda, nation-wide fads, etc.).

With this background in mind, "to the masses, who need only practical guidance and support, they [the intricate body of theosophical metaphysics and mysticism] are not of much consequence; but for the educated, the natural leaders of the masses, those whose modes of thought and action will sooner or later be adopted by those masses, they are of the greatest importance."

The thing is that the mass is *not* one mind that reacts, in total, the same; the idea or inspiration that may awaken one to a completely new area of consideration, may touch absolutely nothing of recognition in another. Evolution is not a matter of just presenting the truth in a simple and concise formula, easy to comprehend and digest, and this may be why the best developed minds, in the long run, achieve the most in the way of results. There are many steps, many inspirations and insights that go into the awakening of *manas* in a body of people. Think of all that is currently being thought, in various fields, of a definitely theosophical bent. All this is a natural process flowing from the "natural leaders" of our time.

SOME WAYS TO SELF-RENUNCIATION

THE purpose of this essay is to discuss some ways for the individual to control the inertia within himself, popularly called habit, which prevents the development of a higher awareness of the relationship between his finite self, his *infinite* self, and the universe in which he lives. The terms used will be chiefly from Western psychology, though also inclusive of concepts from theosophical teachings.

First, we may refer to "self-renunciation" as the giving up of desires when these desires lead to conflict and frustration of worthy purposes. Gordon Allport, the American psychologist, has shown that desires can become "functionally autonomous," no longer having any legitimate function. When desires no longer contribute to purpose, but instead drain off energy for their own aimless continuation, they are said to be neurotic, or, in extreme degree, psychotic. In our civil frame of reference these desires are treated as criminal, while in the religious frame of reference they are denounced as sinful.

Now, as to voluntary renunciation, it is interesting to note that the ability to renounce "bad" desires bears a relation to the concept of free will. A person is free only when he knows the reasons for his motivations and is able to control these motivations. Complete freedom comes when the individual achieves complete knowledge and control of his own nature.

The stumbling blocks in the way of the individual who tries to "lose himself" to "find himself" are many, but it is possible that all the stumbling blocks can be classified broadly as the inability to evaluate reality; a dynamic corollary being the urge to escape. The greatest "sin" of our time is escape; many individuals will perform any act, commit any crime, so as not to be alone to face their solitary selves. It is sometimes "poetic justice," at least, that the worst punishment for recalcitrant prisoners is considered to be solitary confinement.

On the encouraging side, we may observe that methods of penology and educative methods in general are gravitating more and more away from the punitive method to the methods of reward, prophylaxis, and rehabilitation, in an attempt to persuade individuals to give up any faulty habit formations which keep them from becoming good citizens. These enlightened methods are in themselves the results of an

expanded concept of self, increasingly more prevalent in the West, which recognizes the collective guilt of society. This view of individual responsibility recognizes that while individual growth can occur only in the individual, the responsibility to help the individual to help himself belongs to those in the great cosmic chain of being who themselves have attained more understanding and control of desires than their brothers have.

The best way to stop endless escape from the self and its problems is to utilize a process which will help one to face the unpleasant facts of existence with the help of the pleasant facts of existence. These latter may be grouped under the general term "loneliness anxiety," where many seemingly diverse types of fears may be seen to originate in a basic fear of abandonment. In some cases this fear of abandonment is an elaboration of childhood fears, resulting from improper care. But, in an ever-increasing number of cases, this fear of abandonment is also rooted in the disintegration of contemporary social institutions. Confused individuals find it very difficult, if not impossible, to integrate their ambitions, loyalties, and orientations into a smoothly functioning psyche, but instead find themselves breaking up into small bits of consciousness, and running frantically to psychiatrists, clergymen, dictators, and other self-styled soul specialists in an effort to put Humpty Dumpty together again. In all classes, we find both apathy and complaint. The common complaint, even if implicit and not verbal, is: What I have, I don't want; and what I don't have, I want.

It should be the purpose of an eclectic education to enable an individual to examine himself, in order to trace back to their origins any neurotic drives in his personality, and then to enable him to become aware of the grand truths of the soul. To understand and to eliminate his neurotic drives, which are such a hindrance to psychic growth that they must be "renounced," one may use the tool of free association in self-examination. In the use of free association, the individual must recognize no greater reality than the *facts* of his unconscious experience as they are dredged to his conscious awareness. (*Analysis* of the facts in the light of deeper "reality" comes later.)

Part of the battle is won when the individual recognizes his neurotic drives, but the greatest part of the struggle is to renounce these patterns of behavior; while at one point in his development, these patterns may have been necessary, they are now obsolete. It is at this point that the

grand truths of the soul will be of use. For example, the knowledge of a cosmic chain of being, which is no stronger than its weakest link, and of a unifying spiritual plane, which joins together forever all the apparent diversity of material forms in our universe, can lead to the most comforting thoughts that an individual in our present chaotic world can possess. Also, will not the perspective of reincarnation help to provide an individual with the forbearance necessary to resist temptation when abstinence seems the best course? Is it not possible that remembrance of past lives is why some individuals seem able to know the fruits of an experience, apparently without any actual contact with the experience itself?

As a result of using the process of free association, a person will be led to questions about the actual constitution of his interior self. This questioning if pursued long enough will convince him of the similarity and interdependence of his finite self with other apparently different finite selves. This is the beginning of the awareness of the essential unity of all that exists. (In passing, it might be mentioned that the study of semantics, the science of meaning, by supplying criteria for the evaluation of motives, can be of great use in helping one to understand himself.)

The role of each one in the cosmic chain of being is to help strengthen the weaker links by striving with all his might for self-understanding, and for him to pass on the fruits of his enlightenment to his less advanced fellows—not only in counsel, but in deeds—which by their great pertinence, both in time and in space, will initiate actions of far greater influence than the costs of the deeds would lead one to expect. In his role of counselor, the teacher of truths to less advanced fellows finds it necessary whenever possible to communicate in the idiom of the pupil. The more important position one holds in the everyday world, the more obligation and privilege for him to inspire emulation in others of his own well considered acts of self-renunciation. False modesty will not allow these acts to pass unnoticed, for then a valuable source of inspiration to others will be lost. A comforting thought for the individual who is an intermediate link in the cosmic chain of being (and we all are in this position) is that he can expect help from those who precede him on the scale of evolution.

It is through such techniques for self-understanding that a ladder, or stairway, is constructed for an individual to ascend the path to true

self-realization. Too many spurious paths to self-realization exist to begin naming them here. But unless an action which is taken voluntarily or which is forced upon him results in greater control over himself in subsequent actions, the individual is on a "balcony of faith" on which he walks around and around, instead of on an ascending path to true self-realization.

Perhaps the picture of the great cosmic chain of being in evolution to union in the Divine can be expressed in the following epigram: "Life is a place and a journey where we're alone together, hoping ultimately to be together alone." "Alone together" refers to the differentiation on the material plane of being, while some comfort, and incentive for renunciation of self, can be secured from the anticipation of a state of complete union, where all in the universe will collect together—will be "together alone." When an individual grows to the point where he sees the value of each act of self-renunciation in bringing closer the goal of the grand reunion, he becomes then the master of self, and as such is no longer a liability in the universe, but a positive force in evolution.

The Tradition of Asceticism

Bhagavadgita lays down the philosophical basis for the householder's life being considered the most appropriate spiritual preparation for future life. Living the householder's life, doing all its ordained duties in the spirit of renunciation and in devotion to God, is proclaimed as the most desirable and proper form of life. A person living such a life is declared to be a Yogi. But he is not a yogi of the ordinary run. He is significantly called a "niskamakarmayogi," that is one who performs one's duties without any thought of consequences to oneself. Disinterested and dispassionate householder is thence an ideal type. In actual living, though not theoretically, it supplants the older type represented by the life of four stages. The theory of the four *ashramas* or stages of life seems to have crystallized into a regular system sometime before Buddha and Mahavira. The last stage of life extends the content of asceticism. In it the hermit is turned into an individual abodeless mendicant wholly given to the practice of austerities.

—G. S. Ghurye, *Indian Sadhus*

"THE THOUGHT DIVINE"

The Logos is the mirror of the Divine Mind,
and the Universe is the *mirror* of the Logos.

WE are at the bottom of a cycle and evidently in a transitory state. Who knows the possibilities of the future? The sun of today will seem dark by comparison with the luminary of tomorrow, whether justly or not; and as the men of our century think their ancestors were ignorant, so will perhaps their descendants count them for know-nothings. An era of disenchantment and rebuilding . . . has begun. As the world moves in cycles, so will come the time when those who now in public slander the Hermetists—but ponder in secret their dust-covered volumes; who plagiarize their ideas, assimilate and give them as their own—will receive their dues. The cycle has almost run its course; a new one is about to begin, and the future pages of history may contain full *evidence,* and convey full *proof* that

If ancestry can be in aught believed,
Descending spirits have conversed with man,
And told him secrets of the world unknown.

Descended from where? Who, or what, are the "spirits"? The Greek *Logos,* the Latin *Verbum,* the Hindu *Viraj* (the son) are identically the same. They represent an idea of collective entities—of flames detached from the one eternal centre of Light. Christos (Christ) as a unity, is but an abstraction; a general idea representing the collective aggregation of the numberless spirit-entities, which are the direct emanations of the infinite, invisible, incomprehensible first Cause—the individual spirits of *Men.* They are the divine sons of God, of which *some only* overshadow mortal men—but this the majority—some remain *forever Planetary* spirits, and some—the smaller and rare minority —unite themselves during life with some men. Such God-like beings as Gautama-Buddha, Jesus, Tissoo, Christna, and a few others had united themselves with their spirits permanently—hence they became gods on earth. Others, such as Moses, Pythagoras, Apollonius, Plotinus, Confucius, Plato, Iamblichus, and some Christian saints, having at intervals been so united, have taken rank in history as demi-gods and leaders of mankind. When unburdened of their terrestrial tabernacles, their freed souls, henceforth united forever with their spirits, rejoin

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NOTE.—Collated from theosophical teachings.

the whole shining *Host,* which is bound together in one spiritual solidarity of *thought and deed,* and called "the anointed." "Perceiving the Supreme Soul in all beings and all beings in the Supreme Soul, in offering his own soul in sacrifice, man identifies himself with the Being who shines in his own splendor."

The esoteric meaning of the word *Logos* (speech or word, *Verbum*) is the rendering in objective expression, *as in a photograph,* of the concealed Thought (*Ideation*). It is the Logos which reflects all in the universe of Pleroma: so does man reflect in himself all that he sees and finds in *his* universe, the earth. The Secret Doctrine admits a Logos or a collective "Creator" of the universe in the sense implied when one speaks of an "architect" as a creator of an edifice. The architect has never touched one stone of the edifice, but, while furnishing the plan, left all the manual labor to the masons. In cosmogony, the *plan* is furnished by the Ideation of the universe, and the constructive labor left to the *Hosts* of intelligent Powers and Forces. The latter—the Logos—is no personal deity but only the aggregate of the Dhyan-Chohans and other forces. The esoteric philosophy teaches that as soon as *Darkness* has disappeared in its own realm of eternal Light—following the primordial *Radiation*—leaving behind only its divine manifested Ideation, the creative Logoi have their understanding opened, and they see in the ideal world (hitherto concealed in the divine thought) the archetypal forms of all, and proceed to copy and build or fashion upon these models.

During the Pralayic periods (of dissolution) the Ideation of cosmos, the "Thought Divine," is said to be non-existent—for the simple reason that there is *no one, and nothing,* to perceive its effects. There can be no manifestation of consciousness, semi-consciousness, or even "unconscious purposiveness," except through the vehicle of matter.

The manifested universe, therefore, is pervaded by duality, which is as it were the very essence of its EX-istence as "manifestation." In other words, the dual motion of the two great opposing Forces "transfers Kosmos from the plane of the eternal Ideal into that of finite manifestation, from the noumenal to the phenomenal plane." *Fohat* is, metaphysically, the objectivized thought of the gods; the "Word made flesh," on a lower scale, and the messenger of *cosmic and human ideations.* He is the active force in universal life. Fohat stands for those intelligent Forces, the collective *Hosts* of spiritual beings that give to

and enact in Nature her "laws," while themselves acting according to laws imposed upon them in similar manner by still higher Powers. These Forces that bring Ideation (the "laws of Nature") into full manifestation are dual in their character. They are composed of (*a*) the irrational *brute energy,* inherent in matter, and (*b*) the intelligent soul or cosmic consciousness which directs and guides that energy. The latter is the Dhyan-Chohanic thought reflecting the Ideations of the Universal Mind. This results in a perpetual series of physical manifestations and *moral effects* on earth, during manvantaric periods, the whole being subservient to Karma. As that process is not always perfect, and since however many proofs it may exhibit of a guiding intelligence behind the veil, it still shows gaps and flaws, and even results in evident failures—therefore, neither the collective *Host* (Demiurgos), nor any of the working powers individually, are properly subjects for divine honours or worship. All are entitled to the grateful reverence of Humanity, however, and man ought to be ever striving to help the divine evolution of *Ideas,* by becoming to the best of his ability a *co-worker with nature* in her cyclic task.

All this universe of manifestation, teaches the hidden Science, is but the temporary reflection, the shadow of the eternal Ideal prototypes in "the Thought Divine." Everything that is, was, or will be, eternally IS, even the countless forms, which are finite and perishable only in their objective, not in their Ideal Form. They existed as ideas in the Eternity, and when they pass away, will exist as reflections. Occultism teaches that no form can be given to anything, either by nature or by man, whose ideal type does not already exist on the subjective plane. More than this: that no such form or shape can possibly enter man's consciousness, or evolve in his imagination, which does not exist in prototype, at least as an approximation. Neither the form of man, nor that of any animal, plant or stone has ever been "created," and it is only on this plane of ours that it commenced "becoming," *i.e.,* objectivizing into its present materiality, or expanding from within outwards, from the most sublimated and supersensuous essence into its grossest appearance. Therefore *our* human forms have existed in the Eternity as astral or ethereal prototypes; according to which models the spiritual beings (or Gods, Dhyan Chohans) whose duty it was to bring them into objective being and terrestrial life, evolved the protoplasmic forms of the future Egos from *their own essence.* So also was the Universe of Form evolved.

Thus is established the parallels of kinship, the similarity and sameness of essence between man on earth and the Heavenly Man, the Dhyan-Chohanic *Hosts.* All the forces of Nature, however great and terrible, meet and mingle in Man. The Unmanifested Logos corresponds in man to his Atma, the universal Spirit; so does the universal (latent) Ideation correspond to his spiritual Soul, Buddhi. Cosmic active Intelligence (Mahat, Universal Mind) becomes reflected in him as Manas, the mind. Cosmic Energy (Fohat) is his kama-rupa, the "animal soul," the balancing principle. The Astral Ideation reflecting all terrestrial things is his linga-sarira, the astral model and double. The earth is his gross body. His seven principles are allied to the seven states of matter and to the seven forms of Force. In other words, the Logos has seven forms, or "there are seven kinds of Logoi" in man.

Future Humanity will come to realize itself not only as ideal but as factual Unity. The primordial Essence is the All, and man integrated with the Universe is that Essence. Says Paracelsus, "The primordial Force is of a *monistic nature;* it manifests itself not only as vital activity, a spiritual force, an invisible, incomprehensible and indescribable power, but also as vital matter of which the substance of living beings consists." According to the Secret Doctrine the entire Cosmos is formed of but a *nucleus* of this SUBSTANCE. This nucleus of the "Great Mother" is "the germ which becomes the UPADHI [vehicle] of the seven principles of the thing [Seed] it resides in, shooting them out as the latter grows and develops. . . . It is in the Sun, and is as present in the glow-worm. To man, it gives all that it bestows on all the rest of the manifested units in nature; but develops, furthermore, the reflection of all its FORTY-NINE FIRES in him. Each of his seven principles is an *heir in full* to, and a partaker of, the seven principles of the 'great Mother'. . . . It is the guiding Force in the Cosmic and terrestrial elements. It resides in the Fire. . . . Its four higher principles contain the germ that develops into the Cosmic Gods; its three lower ones breed the lives of the Elements (Elementals). . . . Not an atom can escape it!"

Neither can Humanity escape *knowing* it. Thus man and Nature, or man and the eternal "Thought Divine," the concealed and the incomprehensible—are forever One.

ON THE LOOKOUT

Philosophy and Education

Dr. Robert Ulich of Harvard University has previously been quoted in Lookout (Theosophy 40: 421). In addition to being a college professor of repute, Ulich is also clearly one of a number of theosophical-tending writers who make it evident that education is primarily a matter of philosophy rather than a matter of "techniques" and "methods." Now, his *Three Thousand Years of Educational Wisdom* collects some choice quotations on education, taking the reader directly, for instance, to the wisdom of India and China, to Plato and Rousseau, Jefferson and Emerson. Dr. Ulich's Preface is self-explanatory:

"General Education"

> This book is an attempt to help in the rebuilding of the lost contact between the surface and the depth of civilization. One could also say it is an attempt at general education; the term "general education" being understood not in the sense of education in generalities, but in the sense of placing ideas of general human significance behind the often chopped up and atomistic activities of life.
>
> Therefore, if in this book large extracts of the educational writings of such men as Confucius, Plato, Aristotle, the medieval theologians, Luther, Erasmus, Rousseau, Pestalozzi and others are offered, it is not for the sake of these men—they do not need it. It is for our sake. For this reason I also dare hope that the book will be read not only by teachers and students of education, but by all those for whom the values of civilization are not just given facts, but incessant demands upon our emotions, our reason, and our purposes.

India

The Theosophical student will be particularly interested in an introductory note to selections from the *Bhagavad-Gita* and the Upanishads:

> Whenever a people's culture has been fully nourished by its religious tradition, education has not been a separate branch of activity. It has been a part of total life with its daily tasks, social contacts, rituals, and its beliefs about God, man, and the universe. For this reason one cannot find in ancient cultures special books on the subject of education; rather one has to search for it in the sacred texts which explain the religious and moral law to the faithful.

Such sacred texts of the Indians were the Vedas and Upanishads, which took shape during the first millennium B.C., the Gitas, particularly the Bhagavad Gita, the origin of which goes back probably to the fourth century B.C., and the Ordinances of Manu. These were formulated probably around 500 A.D. and contain the moral and legal code of the Brahmans.

Philosophic Subtlety

In order to understand the educational ideas found in these books, one has to keep in mind that for the pious Hindu, as well as for the Buddhist, life in all its appearances is an effluence of the Divine Essence. To return into its peace, or the Nirvana, is the meaning of all reincarnations. Yet, traveling the path toward Nirvana is not an act of self-extinction, as those familiar with certain Christian forms of asceticism may easily surmise. Rather it is an act of wise self-interest which comes from the realization of the true character of the human soul and its intrinsic unity with the World Spirit.

The clarity of Dr. Ulich's perception from a Theosophical point of view, may be seen by comparison with H. P. Blavatsky's *Glossary*:

According to the Orientalists, [Nirvana is] the entire "blowing out," like the flame of a candle, the utter extinction of existence. But in the esoteric explanations it is the state of absolute existence and absolute consciousness, into which the Ego of a man who has reached the highest degree of perfection and holiness goes, after the body dies, and occasionally, as in the case of Gautama Buddha and others, during life.

Dharma

Dr. Ulich continues:

This combination of self-realization and other-worldliness is the reason why old Indian education, though extremely metaphysical and devotional in character, is nevertheless not sacrificial. It demands the joyful fulfillment of one's specific destiny, duty, and mission, or of one's *Dharma.* This fulfillment can come only through the natural maturing of a person in the various stages of development: childhood, adolescence, adulthood, and responsibility for the family and the community. Without having proved oneself in these stages of life, one cannot become a saint, because saintliness is a consummation, not a jump. Therefore education for the Brahman is "Science of Life" to the same degree as it is applied theology.

Such passages as the foregoing make it clear that Ulich's thought takes him behind the form of Eastern religion to its psychological

core, and beyond the limited meaning of *Dharma,* as merely "duty," to its deeper philosophical implications, as suggested by Mr. Judge in the *Gita Notes*: "*Dharma* means *Law*. . . . It means an inherent property of the faculties or of the whole man, or even of anything in the cosmos."

One might therefore reasonably expect that any subsequent perusal of the literature of H. P. Blavatsky, by this author, would be welcomed, and regarded with similar insight.

PLATO

Bearing in mind H.P.B.'s statements in *Isis Unveiled* regarding Plato's importance in the Theosophical Movement, Dr. Ulich's introduction to the great Greek philosopher also is noteworthy. He writes:

> It is one of the astounding facts in the history of culture that the first coherent treatise on government and education which we possess in Western civilization, namely Plato's *Republic,* is at the same time the most profound. Plato's penetrating mind has revealed the problems with which mankind has struggled, consciously or unconsciously, ever since it has had an organized society and education. How can we have an élite which does not use its position for establishing false privileges? What is the relation between stability and change? How can justice prevail not only within the country, but also in its relation to other countries?
>
> What is, with respect to education, the proper emotional foundation which has to be laid before and with the beginning of formal intellectual training? How can the active and the contemplative life be interconnected in such a way that education results in a full and wise personality? What is the responsibility of the community to the nurture and culture of its youth?
>
> Plato's work proves that the profoundness and stimulation radiating from a great mind are not shown by the degree of consensus, but by the radicalness of inquiry which forces us away from easy commonplace answers into the depth of a problem.

EMERSON

It also seems significant that Ulich's selections, beginning with the *Bhagavad-Gita,* end with substantial quotation from Emerson's essays. Here, again, we see how clear theosophical dimensions come to focus in Ulich's mind, and while the six-hundred pages of *Three Thousand Years of Educational Wisdom* contain a due proportion from Aristotle and medieval churchmen, this wide range, in the final analysis, simply

affords the intuitive reader an opportunity to compare and evaluate in a manner recommended by the second Object of the original Theosophical Society. About Emerson, Dr. Ulich has this to say:

> All essays written by Ralph Waldo Emerson are educational in the broadest sense of the word. Whether he writes on nature or on culture, he always addresses the creative powers in man and relates them to the deeper powers in the universe. His essays are, as it were, transparent; behind each of them stands something like the Platonic Idea, the Plotinian One and All, the Schellingian concept of life.

The Impersonal Source

> The ultimate source of life is, by necessity, dynamic. Wherever there is crystallization, Life suffers or disappears. Therefore all institutions, from Emerson's point of view, are dangerous; they lead toward formalism and mechanization. Real Life is only in individuals.
>
> Emerson is an optimist with respect to individuals, a pessimist with respect to organizations.
>
> Therefore he is suspicious also about organized education. See how much life, how much curiosity, how much initiative there is in children. Use all these wonderful energies, unfold them, make them creative. Do not even create a children's world for the children, let them create their own world. Change the usual education from outside into an education from inside. This does not mean formlessness, or lack of discipline. On the contrary, the creative process, once awakened in the child, will seek form, guidance, discipline, and loyalties. But they will then be organic results of development, not obligations, imposed from outside.

The Need for Metaphysics

> Emerson closes the circle of the great idealists Rousseau, Pestalozzi, and Froebel, on whom all the essential concepts of modern, or progressive education are based. What we have had since then are explanations, applications, variations in detail, and attempts to substitute the originally idealist background of progressive education with a more "naturalist" or "pragmatic" philosophy. These attempts, of course, reflect the aversion of many of us to any kind of metaphysics.
>
> But who knows whether the loss of a metaphysics in the various approaches to the problems of humanity does not lead—or has not already led—to mere conventionalism and legality which are bound to break down in any real crisis? For if conformity is used to replace man's creative consciousness of values, he may not be able to bring

to realization the great laws of existence on which human evolution depends.

SIMILARITIES OF EVALUATION

These observations show how closely Dr. Ulich's evaluation of Plato and Emerson parallels that of Theosophic commentators. For example, we refer to a passage from THEOSOPHY 28: 57:

> As the tide of the Theosophical Movement moved westward, a restatement of the ancient doctrines appeared in the writings of the American philosopher, Ralph Waldo Emerson. He led the world straight back to Plato, and to the philosophical concepts of the ancient East. He openly declared that the *Vedas* contain the ethics which have influenced every great thinker since the time that they were written. He described the *Bhagavad-Gita* as the "first of books," calling it the "voice of an old intelligence which in another age and another climate had pondered and thus disposed of the same questions which exercise us." He declared the Indian and Persian Scriptures to be "majestic" and pictured Buddhism as the "necessary or structural action of the human mind." Recognizing Plato as the link between the East and the West, he said that out of Plato come all things that are still written and debated among men. With the humility of the true disciple, he suggests the fraternity of the Masters in speaking of the "high priesthood of pure reason, the *Trismegisti,* the expounders of the principles of thought from age to age." Emerson was a true forerunner of H. P. Blavatsky, as his philosophy was based upon the age-old truths of the Wisdom-Religion. His prime doctrine was that of Unity in diversity. He considered the Law of Polarity as the fundamental law of the universe. He pointed to the presence of the God within every man and urged self-induced and self-devised efforts as the only means of man's salvation. Further, he considered himself merely as the voice of one crying in the wilderness, and openly proclaimed the coming of a new Teacher who would bring back the ancient doctrines in all their fulness.

"PHYSICAL & PSYCHICAL RESEARCH"

A concise volume bearing the above title, published in Great Britain, and written by C. C. L. Gregory and Anita Kohsen, should prove of considerable interest to many theosophical students. The collaborators bring together years of training—each specialized in one of these fields —while both are well informed on the subject of psychotherapy.

A publisher's summary characterizes *Physical & Psychical Research* as "a book which, although primarily intended for the scientist—lay or

professional—should be read by all who take an interest in man's relation to the universe. Detailed criticisms are offered of the rigidity of the orthodox scientific belief-system, and specific suggestions made for widening the conceptual aspect of science, while at the same time preserving its integrity by means of a more decisive application of operationalism. Problems of relativity, psycho-analysis and parapsychology are all considered from a wholly novel standpoint, astonishing on account of its simplicity. This book contains, it is believed, the first *concrete* proposals for a unified science, and as such constitutes a landmark in the history of modern thought."

Emphasis on Methodology

What appears to be an extravagant claim, in the last sentence quoted, needs only to be qualified by an alteration which would read: "*one* of the first concrete proposals in modern times"—for bringing physics and psychical research into a single field, wherein common denominators of method may be employed. Several books, such as Raynor Johnson's *The Imprisoned Splendour,* provide a theosophical synthesis in theory between physics and metaphysics. Johnson—though a physicist himself—wrote chiefly in the theoretical language of philosophy. Mr. Gregory and Miss Kohsen, on the other hand, are determined to begin with analysis of method rather than theory. The ensuing details make *Physical & Psychical Research* sometimes difficult to read, yet the attempt is valuable simply because it is a careful and disciplined effort by scientifically trained minds to close the gap between physics and what has been thought of as a world of the "super-normal."

Chapter I, though, begins with "General Considerations":

> Our adventure takes us into what can, today, be described as the no man's land between a number of disciplines, all of them anxious to disavow or abolish a once hotly disputed territory. This territory is covered, roughly, by the questions: How do we know? What do we know? When do we know?
>
> To make any progress possible we are assuming that these are real questions not to be disposed of by semantic analysis.

Spiritualism

During the course of this opening chapter it becomes evident that Gregory and Kohsen are determined to give fair consideration to every theoretical approach suggesting possible avenues for further study.

Thus, not only does one find spiritualist phenomena regarded with an impartial eye, but, also, the theosophical position in regard to the meaning of séance occurrences and messages from the supposed departed receive judicial attention:

> The position of spiritualists must also be considered. They usually believe in specific operators, which are not human in the accepted sense of the term. These are, in general, referred to as "the spirits", most of which, so it is claimed, are in fact the discarnate minds or souls of once-living persons. Some of these may also be regarded as something less than this, perhaps surviving vestiges of once-human personalities.

THE SOURCE OF SPECULATION

It would be interesting to know under what auspices the last-mentioned possibility occurred to the authors. While such a hypothesis might result from pure logical analysis, it seems more likely that we have here evidence of the gradual infiltration of a suggestion first presented by H. P. Blavatsky.

The closing chapter of *Physical & Psychical Research,* summarizing the results of exhaustive inquiries into various methods of studying psychic happenings, posits the interpenetrability of intelligence at all levels of being. The vast "hierarchy" of sentient life can be thought of, it is suggested, as being in a sort of constant telepathic and psychic communication. Each form of consciousness, whether simple or complex, is forever "haunted," or affected, by the dynamic influence radiating from every other center. "Psychic invasion" is, then, a fact of nature, and every man's life is inevitably accompanied by many kinds of "hauntings," via processes unacknowledged by the conscious mind. We quote:

A BASIS FOR TELEPATHIC INFLUENCE

> Much has already been said regarding telepathic influence. Here we suppose merely that the fact of some informational leakage, in a manner so far unknown, has been established by psychical research, and we endeavour to follow up its implications. Contrary to the recent custom in psychical research, which regards the unexplained operative "psi" as a faculty belonging to an individual, whereby he may both receive information and control another person or object, we shall employ the term "haunting" as the central concept of parapsychology. This we conceive to be a relational property between

centers, and between centers and objects, in addition to any other informational relationship, such as sensory or nervous links.

"Haunting," Suggestive

"Psi" is a word new to theosophical terminology; "haunting," as Gregory and Kohsen employ the designation, on the other hand, attracts a whole constellation of meaning: the potencies of the Astral Light, magnetic centers—attraction and repulsion, polarity, synchronous vibration, etc. "Haunting" correlates easily both with unconscious and volitional thought-transference, of which H.P.B. says (*Key,* p. 291):

> The time is not far distant when the World of Science will be forced to acknowledge that there exists as much interaction between one body and another, no matter at what distance, as between one body and another in closest contact. When two minds are sympathetically related, and the instruments through which they function are tuned to respond magnetically and electrically to one another, there is nothing which will prevent the transmission of thoughts from one to the other, at will; for since the mind is not of a tangible nature, that distance can divide it from the subject of its contemplation, it follows that the only difference that can exist between two minds is a difference of STATE. So if this latter hindrance is overcome, where is the "miracle" of *thought transference,* at whatever distance?

The Logic of Healing

Accepting the author's definition of "haunting," we find a close approach to theosophical teachings in regard to the reality, and the universal presence, of healing powers:

> The use of the concept of haunting has an additional theoretical advantage, in that it enables us to describe one possible means by which a healer could facilitate a cure without employing any therapeutic techniques which have any intelligible rationale. We have spoken of haunting, so far, in regard to what could be called its compulsive and parasitic aspect; but it could equally well be envisaged as employed symbiotically. If it is possible for a person, or part person, to haunt disruptively, it could happen that the haunting element might serve as a nexus tending towards the integration of a personality. The healer is envisaged as a haunter who does not cause disruption, but, on the contrary, provides additional informational intercommunication where disruption has occurred.

Modern Explanation of "Mesmerism"

> This may sound a phantastical notion to someone who has not experienced anything of this kind, but we believe that most healers

> are quite familiar with the process, although they might describe it in very different terms. It seems also likely that in some cases a healer may be one who, as it were, lends himself to be haunted by the sick person. The healer may then become directly aware of the disturbing elements, and by accepting them promote integration. For disintegration and subsequent healing or unification it is not necessary to suppose action by centre-systems foreign to the hierarchy. Such disintegration could well occur within a system, the operator being a higher centre or centres of the system. Thus a person could become very ill, perhaps almost to the point of death, for no apparent reason, and then quite suddenly be "miraculously" healed.

OCCULT PERILS

Particularly significant, in this regard, is the authors' warning of the dangers involved when people allow themselves to be influenced strongly by "healers," and, in an earlier chapter, it is implied that the techniques of psychoanalysis can be suspect, in many instances, for the same reasons:

> It may be that the astonishing therapeutic success of some healers is largely disregarded because, if once the concept of haunting be admitted, its dangers could be at least as great as its benefits. For example, nothing could be easier than for a "healer," who has acquired an ability for haunting, to use this skill for his own ends, and to the detriment of his patients, and this need not imply the awareness, on his part, of his supposed disruptive activities. He might himself be unaware of harmful motivation and its effects; he could be to some extent self-deluded, but need not necessarily be an integrated personality cynically pursuing his art for self-interest alone.

THE BASIC THEME

From these few excerpts the reader will see that Mr. Gregory and Miss Kohsen are convinced that the occult world and the physical world are inseparable—that a constant interchange of influences exists throughout the entire hierarchy of sentient life, whether we are aware of it or not. This, surely, is nothing more or less than a derivation of the "universal mind" teaching outlined in H. P. Blavatsky's *Secret Doctrine*. Physics and metaphysics must, indeed, as the authors imply, be studied as portions of a single science. So long as physical researchers and other scientists of materialist persuasion continue to expend large portions of their energy in factional arguments, synthesizing principles will have difficulty emerging, but volumes such as *Physical*

& Psychical Research should aid in demonstrating that synthesis is far from impossible.

A Completion, but not an End

March Lookout noted that, although Arnold J. Toynbee (noted historian) has increased his emphasis on the need for religion, he "rather consistently resists the efforts of churchmen to turn his remarks anent religion to support orthodox theology." Dr. Toynbee further clarifies his position in an article originally written for *The Age,* Melbourne, Australia and reprinted in *Sunrise* for March. Commenting on the completion of his monumental *Study of History,* Dr. Toynbee remarks:

> What I have been trying to do in this book is to take a fresh look at history as a whole; and, since this is something for which I have "a concern," in the sense in which that word is used in the Society of Friends, the completion of a book has not brought me to the end of my work. . . . Naturally, my point of view has not remained unchanged during a period that amounts to a large slice of an average lifetime. . . . As I have gone on, Religion has come to take a more and more prominent place, till in the end it stands in the center of the picture.
>
> A departure from Religion, followed by a return to it, is, I believe, a fairly common experience in the West in our time; and perhaps it is also usual for the return not to bring the traveler back exactly to the point from which he has started. I was brought up in the belief, held by the adherents of all religions and ideologies of Jewish origin, that my own ancestral religion (as I am English, this was Christianity) was a unique revelation of the truth. I have come back to a belief that Religion holds the key to the mystery of existence; but I have not come back to the belief that this key is in the hands of my ancestral religion exclusively. Since this is the religion in which I have been brought up, my own best approach to the mystery will always lie along this path. But this need not prevent me from also following other paths as far as I am able, and these other paths will be the best paths for people bred in other traditions.

Alternative Approaches Possible

> In thinking this I find myself holding the view that was held by a pre-Christian Greek and Roman paganism, and is still held today by that half of the human race that adheres to some form of Hinduism or Buddhism. The Indian religions are not exclusive-minded. They are ready to allow that there may be alternative approaches to the mystery. I feel sure that, in this, they are right, and that this catholic-minded Indian religious spirit is the way of salvation for human be-

> ings of all religions in an age in which we have to learn to live as a single family if we are not to destroy ourselves.

CONCERN FOR HUMANITY

More and more, advanced thinkers caution that unless the disparate races and nations can learn to "live as a single family," the whole structure of civilization will fall. Psychologists are accomplishing a great deal with individuals; sociologists strive for better intercommunication between groups; statesmen labor to untangle intricate problems between nations; but, says Dr. Toynbee:

> The historians, too, have a contribution to make; for we cannot grow into a single family until we have learnt to know one another, and we cannot know much about one another without having learnt something about one another's histories and so come to see that these are all really one. Here is a "concern" that would keep an historian at work through many successive lifetimes, and this is what I am still working at as eagerly as ever, now that I have finished writing *A Study of History.*

THEOSOPHICAL OVERTONES

Whether or not theosophical students wish to make much of Toynbee's mention of "successive lifetimes," there is no doubt that the eminent historian's particular emphasis upon the wisdom of the East, and the perspectives which can be gained by an appreciation of oriental philosophic and religious psychology, places Toynbee with many others who advance theosophic education along lines repeatedly emphasized by H. P. Blavatsky.